THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel*" (PROV. 27: 9).

No. 37, Vol. LXXVII. Thursday, September 16, 1915. Price One Penny.

THE PHILOSOPHICAL BASIS OF "MORMONISM."

AN ADDRESS DELIVERED BY INVITATION BEFORE THE WORLD'S CONGRESS OF RELIGIOUS PHILOSOPHIES, SAN FRANCISCO, CALIFORNIA, JULY 29TH, 1915, BY DR. JAMES E. TALMAGE.

(*Continued from page 566.*)

We affirm that man stands in absolute need of a Redeemer, for by self effort alone he is utterly incapable of lifting himself from the lower to a higher plane. Even as dead mineral particles can be incorporated into the tissues of plants only as the plant reaches down into the lower world and through its own life processes raises the mineral to its own plane, or as vegetable substance may be woven into the body of the animal only as the animal by the exercise of its own vital functions assimilates the vegetable, so man may be lifted from his fallen earthly state, characterized by human weaknesses, bodily frailties, and a persistent tendency to sink into the quagmire of sin, only as a power above that of humanity reaches down and helps him to rise. We affirm, as a fundamental principle of Christian philosophy, the atonement wrought by Jesus Christ; and we accept in its literal simplicity the scriptural doctrine thereof. Through the atonement the bonds of death are broken, and a way is provided for the annulment of the effects of individual sin. We hold that Jesus Christ was the one and only Being fitted to become the Savior and Redeemer of the world, for the following reasons:

1. He is the only sinless man who has ever walked the earth.

2. He is the Only Begotten of the eternal Father in the flesh, and, therefore, the only Being born to earth possessing in their fulness the attributes and powers of both Godhood and manhood.

3. He is the One who had been chosen in the primeval council of the Gods and foreordained to this service.

No other man has lived without sin, and, therefore, wholly free from the dominion of Satan. Jesus Christ was the one Being to whom death, the natural wage of sin, was not due. Christ's sinlessness rendered Him eligible as the subject of the atoning sacrifice whereby propitiation could be made for the sins of all men.

No other man has possessed the power to hold death in abeyance, and to die only as he willed so to do. We accept in their literalness and simplicity the scriptural declarations to the effect that Jesus Christ possessed life within Himself, as we read in John 5: 26: "As the Father hath life in himself, so hath he given to the Son to have life in himself"; and again, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again" (John 10: 17, 18).

This unique condition was the natural heritage of Jesus the Christ, He being in His embodied state the Son of a mortal mother and of an immortal Sire. No mortal man was His father. From Mary He inherited the attributes of a mortal being, including the capacity to die; from His immortal Father He derived the power to live in the flesh indefinitely, immune to death except as He submitted voluntarily thereto. No other being has been born to earth with such investiture of preappointment and foreordination to lay down his life as a propitiatory atonement for the race. Prominent among the teachings of Jesus Christ in the course of His earthly ministry was the reiterated avowal that He had come down from heaven, not to do His own will, but the will of Him by whom He was sent.

The atonement accomplished by the Savior was a vicarious service for mankind, all of whom had become estranged from God through sin; and through that sacrifice of propitiation, a way has been opened for reconciliation whereby man may be brought again into communion with God, and be made able to live and advance as a resurrected being, in the eternal worlds. This fundamental conception is strikingly expressed in our English word atonement, which, as its syllables indicate, is at-one-ment, "denoting reconciliation, or the bringing into agreement of those who have been estranged."

As already indicated, the effect of the atonement is twofold.

1. The universal redemption of the human race from death, which was invoked by the transgression of our first earthly parents; and,

2. Salvation, whereby relief is offered from the effects of individual sin.

The victory over death was inaugurated by the resurrection of Jesus Christ, who had been crucified and slain. He was the first to rise from death to immortality, and is, therefore, rightly called

"the first fruits of them that slept" (I. Cor. 15: 20); "the firstborn from the dead" (Col. 1: 18); "the first begotten of the dead" (Rev. 1: 5). Instances of the raising of the dead to life are of record as antedating the death and resurrection of Christ; but such were cases of restoration to mortal existence, and that the subjects of such miraculous reanimation had to die again, is certain.

Immediately following the resurrection of Jesus Christ, many of the righteous dead were resurrected, and appeared in their material bodies of tangible flesh and bones. The Holy Bible affirms such instances on the eastern hemisphere, and the Book of Mormon records analogous occurrences in the western world. The resurrection of the dead is to be universal, extending alike to all who have tabernacled in flesh upon the earth, irrespective of their state, whether of righteousness or of sin; but all shall be called from the state of death in order, according to their condition. So taught the Master, when He said, following His avouchment that the gospel should be preached even to those already dead: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28, 29). As part of the divine revelation given in modern times, we read: "They who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust" (Doc. and Cov. 76: 17).

The assured resurrection of all who have lived and died on earth, is a corner stone in the structure of "Mormon" philosophy. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20: 6).

5. In addition to the inestimable boon of redemption from death and the grave, the atonement effected by Jesus Christ is universally operative in bringing a measure of salvation—what may be called general salvation—to the entire posterity of Adam, in that all men are thereby exonerated from the direct effects of the fall in so far as such effects have been the cause of evil in their lives. Man is individually answerable for his own transgressions alone—the sins for which he, as a free agent, capacitated and empowered to choose for himself, commits culpably and on his own account or volition.

As an essential corollary of this fundamental principle it follows that all children who die before they reach the age of accountability, are not alone redeemed from death through resurrection to an endless life, with spirits and bodies inseparably united, but also from any possible effect of inherited tendency to sin. It will be admitted, without disputation, I take it, that children are born heirs to the inescapable birthright of heredity. Tendencies either

good or evil, blessings and curses, are transmitted from generation to generation. While heredity is to be regarded as tendency or capability only, and not as assurance and absolute predestination, nevertheless all children are born subject to the algebraic sum of the traits and tendencies of their ancestors, combined with their own specific and personal characteristics by which they were distinguished while yet unembodied spirits. From this heritage of sinward tendency all children are redeemed through the atonement of Christ; and justly so, for the debt came to them as a legacy and is paid for them. They require no baptismal cleansing or other ordinance of admittance into the kingdom of God, for, being incapable of repentance, and not having attained unto the condition of accountability, they are innocent in the sight of God, and will be counted among the redeemed and the sanctified.

But there is a special or individual effect of the atonement, by which every soul that has lived in the flesh to the age and condition of responsibility and accountability, may place himself within the reach of divine mercy and obtain absolution for personal sin by compliance with the laws and ordinances of the gospel as prescribed and decreed by the author of this plan of salvation. The indispensable conditions of individual salvation are: (1) Faith in the Lord Jesus Christ; that is, acceptance of His gospel and allegiance to His commandments and to Him as the one and only Savior of men. (2) Repentance, embracing genuine contrition for the sins of the past, and a resolute turning away therefrom with a determination to avoid, by all possible effort, future sin. (3) Baptism by immersion in water, for the remission of sins; the ordinance to be administered by one having the authority of the priesthood, that is to say, the right and commission thus to officiate in the name of Jesus Christ. (4) The higher baptism of the spirit or bestowal of the Holy Ghost by the authorized imposition of hands by one holding the requisite authority—that of the higher or Melchizedek priesthood. To insure the salvation to which compliance with these fundamental principles of the gospel of Christ makes the repentant believer eligible, a life of continued resistance to sin and observance of the laws of righteousness is requisite.

We hold that salvation from sin is obtainable only through obedience, and that while the door to the kingdom of God has been opened by the sacrificial death and by the resurrection of our Lord the Christ, no man may enter there except by his personal and voluntary application, expressed in terms of obedience to the prescribed laws and ordinances of the gospel.

Christ "Became the author of eternal salvation to all them that obey him" (Heb. 5: 9). And further, God "will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and

anguish, upon every soul of man that doeth evil, * * * For there is no respect of persons with God" (Rom. 2: 6-11).

"Mormon" philosophy holds that salvation thus made accessible to all through faith and works, implies no uniformity of condition as to future happiness and glory, any more than does condemnation of the soul mean the same state of disappointment, remorse and misery to all who incur that dread but natural penalty. We reject the unscriptural dogma that for resurrected souls there are but two places or states of eternal existence—heaven and hell—to the one or the other of which each shall be assigned according to the record of his deeds, whether good or bad, and however narrow the margin may appear on the balance sheet of his mortal life. "In my Father's house are many mansions," said the embodied Christ to His apostles, and "if it were not so, I would have told you. I go to prepare a place for you" (John 14: 1-4).

(TO BE CONTINUED.)

ANOTHER LINER TORPEDOED.

In view of the negotiations now pending between the United States and Germany concerning the desirability of a radical modification of submarine warfare as now conducted, the report of the destruction of the *Hesperian* on Saturday, September 4th, 1915, came almost as a thunderbolt out of a blue sky. Fortunately, the ship kept afloat for many hours, and most of the passengers and crew were saved, but about thirty are reported missing.

Among the passengers were Mrs. Marie Andersen and her daughter, of Aarhus, Denmark, both members of the Church. They were on their way to Magrath, Alberta, Canada, where Sister Andersen has a daughter and a son-in-law living. Sister Andersen arrived in Liverpool from Copenhagen, feeling weak and exhausted from the trip over the North Sea, but she had several days' rest at the hotel, and seemed very much improved before she went on board the *Hesperian*. The interruption of the voyage in such a manner must have been a terrible experience to both her and her daughter.

George Catten and his brother Joseph, aged eleven years, of London, were also among the passengers. They were booked for Salt Lake City, Utah, to join their father there. George says that they were in their stateroom, preparing to turn in for the night, when they heard a dull thud. At first they supposed that a gun had been fired; but when the passengers began to run about in wild confusion, and some were screaming wildly, they realized that the ship had been struck, and they put on lifebelts and rushed up on deck. They managed to get into a lifeboat, but the ropes did not work, and the boat could not be properly launched. Then, to their terror, another boat was lowered on top of them. During the confusion that ensued, the two brothers were separated. They

got into different lifeboats. Each feared that the other had met death in the deep, and their mutual joy was great, when they were reunited at Queenstown.

The Catten boys, as well as Sister Andersen and her daughter, lost all their belongings. They returned to Liverpool on Tuesday evening, the 7th, from Queenstown. Sister Ida B. Smith on hearing of their condition, immediately took them to a clothing store and saw to it that they were again nicely equipped for the long journey. They left Liverpool on the 10th of this month, on the *Corsican*, with gratitude in their hearts for the preservation of their lives, and for the kind assistance rendered them by President and Mrs. Hyrum H. Smith, and others at the headquarters of the European mission.

The Allan liner *Hesperian* left the Mersey on Friday, September 3rd, for Quebec and Montreal, with three hundred and fifty passengers, and three hundred of a crew, among the former being thirty first class, and one hundred and seventeen second. She was in charge of Commander W. S. Main, F.R.G.S., the chief officer being Mr. A. Maxwell; the chief engineer, Mr. A. Wilson; surgeon, Dr. A. N. Montgomery; and purser, Mr. J. Walker Bartlet.

The Allan Line Company stated that the vessel was struck in the forepart by the torpedo, resulting in two of the holds being filled with water. The engine room, however, escaped damage. About five hundred of the passengers and crew were landed, but some of the latter stood by the vessel.

The S.O.S. wireless signal for help was sent out, and three vessels came to the assistance of the *Hesperian*, and the passengers were taken off and brought to Queenstown.

A special correspondent of the Liverpool *Echo* says the attack was made absolutely without warning. The liner, steaming about sixteen knots under most tranquil conditions, had almost cleared what had hitherto been regarded as the western limit of the danger zone, and the passengers, after a somewhat anxious day, were congratulating themselves upon running the gauntlet safely, when a submarine, creeping up in the fast gathering darkness to within two hundred yards of the *Hesperian*, launched her deadly missile, which struck the ship forward on the starboard, missing the engine room by about twenty feet, and smashing through the hatch containing the mails, with results which seemed to portend immediate disaster. Instantly orders rang out from the bridge. The crew tumbled up from below in a rush to their stations, and passengers, fearing the liner was doomed, dived into their cabins for lifebelts and scrambled up companion-ways to the boat decks. Some, disregarding boats altogether, slid down or dived into the water, several even taking the plunge without lifebelts. To add to the confusion and excitement, the ropes attached to the fourth and fifth boats, by this time packed, worked unevenly, with the result that the craft were lowered sterns uppermost, and, yielding

to the weight of their human freight, shot suddenly downwards, precipitating men, women, and children into the water. Some clung to the seats and ropes and held on grimly until rescued. Others were catapulted into one of the other boats already launched and previously crowded. An elderly lady, Miss Carberry, died from shock and injuries after being picked up, and a second lady succumbed shortly after being taken on board one of the vessels which went to the rescue. The horror of the scene as the two boatloads of human beings were showered, as from a castor into the sea, will never be forgotten by the survivors who witnessed it.

The courage of women was noticeable. One young lady returning to Nova Scotia was thrown from one of the capsized lifeboats into the water, and, though no swimmer, and without the aid of a lifebelt, she succeeded in keeping herself afloat for a considerable time until picked up. Another acted as a sort of sub-lieutenant in one of the lifeboats, issuing her commands and actively participating in the working of the boat in a manner that would have done credit to a trained seaman. After showing some of the men how to row, she turned her attention to other essentials. Finally, observing that the boat was leaking through lack of a plug, she removed her boots, used them to bale out the water, and stopped the hole with her stockings again.

A singular incident is related of a blind soldier recovering his sight. He was thrown into the water, and struck out manfully to save himself, when suddenly, after he had been swimming for some time, he found that his sight had been completely restored. The man was so astonished and overjoyed that, while still in the water, he kept shouting out to those near him that he had regained his sight. He swam for about five hundred yards before he was picked up and brought to Queenstown. His eyesight was broken originally by the force of an explosion of a high-explosive shell. He was treated in the Ilford Emergency Hospital, where he was admitted in May last. The doctors were hopeful that his sight would ultimately be restored, and were very interested in his case. He had been told that he might recover his sight on receiving a sudden shock. When he left the hospital he said to an official of that institution, jokingly, "All I want now is for the Germans to torpedo the ship, and then I may get back my sight."

J. M. S.

I LEARN that you are agitated by many tempests, and that your soul is tossed to and fro by the waves.—The cross of Christ is divided among the world, and each man has his share. You should not, therefore, reject that which has fallen to you. Receive it rather as a holy relic, not in a vessel of silver or of gold, but in what is far better—in a heart of gold—in a heart full of meekness.—LUTHER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 16, 1915.

EDITORIAL.

CHANGES IN THE CLIMATE.

Some time ago Professor Svante Arrhenius delivered a lecture in Stockholm on the climatic changes in historic times. According to Scandinavian papers, the well-known scientist pointed out that the winters, even no further back than thirty or forty years, were colder than they are now, and that at the beginning of the nineteenth century there were many cold winters, while the summers were considerably warmer.

Accurate observations have only been made during the last two hundred years; but from the records at hand the conclusion arrived at is that the climatic development shows a tendency toward milder winters and colder summers; that is to say, toward a maritime climate. Tycho Brahe was led to a similar conclusion by his observations between the years 1582-98. From these Dr. Ekholm has now calculated that the average temperature during the month of February, three hundred years ago, was four degrees, and in March, one degree, lower than now. At that time the Sound between Sweden and Denmark was covered with ice ten out of every fifteen winters, and the ice bridge lasted seventeen days on an average. But during the twenty-nine winters between 1870-99, there was ice in the Sound only fifteen times, and the average duration was but sixteen days.

But the average temperature for the entire year is just about what it has been as far back as any records go. The change noted consists in a tendency towards equalization of the winter and summer temperatures, and this tendency is bound to have considerable influence on the vegetation. It has been found, for instance, that the grape vine formerly grew farther north than it does now, because the summers were much warmer, and that forests flourished in higher latitudes. Iceland, now denuded of trees, had large forests and produced grain during the Middle Ages, and the line of vegetation in Lapland was then considerably higher up than it is now.

It has been proved that some tender species of trees once grew in the Scandinavian peninsula, in districts where they are not found now. Fossil hazel nuts have been found in places in Sweden where the temperature now is from two to two-and-a-half degrees colder than in any place where the hazel now can live. Similar

conditions have been found in middle Europe and Russia. And yet, it is accepted as a fact that the entire Scandinavian peninsula was covered with ice twelve thousand years ago.

The thinning out and extinction of forests has given force to the theory that the earth is drying up; that the water in springs and rivers is diminishing, and that there is a tendency toward the climate of the plateaus, especially as far as Russia is concerned. This theory was apparently supported by scientific investigation. But lately it has been proved that the conclusions founded on those researches were too hasty. The earth is not drying up, but the moisture seems to be increasing, although the time for observation has been too short for positive proofs as to that. It has been established that the climate in the north-western parts of Europe has assumed more of a maritime character, with a slight increase of the average heat, and in other parts of the northern hemisphere, in Asia and America, there seems to have been an increase in the moisture, but the equatorial regions have not been known long enough for scientific observations and conclusions. Possibly a change in the opposite direction has been going on there.

These facts and conclusions from the lecture of Professor Arrhenius are very interesting, especially his statement concerning the probable increase of moisture. We believe the Latter-day Saints can testify to this. For in the Valleys of the Mountains, the water supply has increased, since they settled there, to an extent that is nothing short of miraculous. In many places where the settlers found a small stream, barely large enough, they thought, to supply the wants of a few families on their farms, there is now water for hundreds and thousands. The increase of moisture has actually kept up with the growth of the settlements. The scientific observation of the increase of the water supply in North America is therefore of great interest.

Its increase in other parts of the globe is also of interest, because the promise of the Lord is that when the kingdom of God is established on earth, the deserts will blossom as the rose. There are many waste places on the earth, that must, and will, be redeemed for the use of God's children during the Millennium, and the climate of the earth is evidently undergoing the very changes necessary for the conditions that are to prevail during the coming age of peace and prosperity.

Many parts of the earth have been rendered uninhabitable because of the wanton waste of forests, and still more as a result of the ruthless destruction of water conduits and canals, and the killing off of the laboring men of nations, in war, rendering them unable to re-construct the works on which the productivity of the soil depended. This is notably the case in western Asia and northern Africa. But the soil is there. And when men agree to live at peace with each other and to devote their skill, time, money,

and energy to production, and not to destruction, the redemption of the waste places all over the earth will be accomplished, and the entire world will be one paradise, just as Utah is to-day. The scientific investigations point to the coming of that time.

J. M. S.

MORE INTOLERANCE.

Elder William Werrett, Jr., in a letter dated Norwich, the 23rd ult., gives further particulars regarding the case of mob disturbances related in a letter published in a recent issue of the *Star*. It was, Elder Werrett says, a very small matter. The Elders had met with considerable success in tracting and holding open-air meetings. That was, undoubtedly, the reason why the minister led the crowd in its boisterous and unbecoming conduct.

Another meeting had been announced for the following day. When the elders came to the appointed place it seemed that most of the people in the town were there. The town crier had called for twenty men to keep order. The ministers had their choir boys, and the scout master his scouts. Our correspondent says:

"We, the elders, stepped into a small opening they had left us, and began our meeting as though there was nothing unusual. A slight disturbance was made from the first, but not more than we often have, and I was getting well into my talk and had a few attentive listeners, when some ministers began a disturbance which made it impossible for us to be heard. The crowd pushed and sneered, shouted and sang, but we closed our meeting by prayer. We then elbowed our way out of the hissing mob. They followed us to our lodge, and on the way the choir boys and the boy scouts sang, 'Rule Britannia.' The police did all they could, and, no doubt, saved us from rough treatment. Outside our lodge one reverend gentleman addressed the people, calling upon them to drive us from the town.

"The following day, in company with one of the elders, I called upon the reverend gentleman to have a talk upon the gospel, and his attitude the previous evening. At first he was very distant. But, as a result of our conversation, he promised us that in the future he would not interfere with us, and he also asked for a Book of Mormon. He has since spoken against us in his church. The superintendent of police requested us not to hold any more open-air meetings, and we, of course, have complied with that request."

As we have said before, it is not strange that an unthinking crowd can be influenced to the verge of riot, by those who claim to be spiritual leaders. The mob in Jerusalem cried, "Crucify!" when the priests took the lead in the demoniacal chorus. The Ephesians, in the same way, were easily excited against Paul, and for some time he feared that his last hour had come, when the insane crowd, under the leadership of Demetrius, went about roaring, "Great is Diana!" It is not strange that similar riots should occur, if we must believe that there has been no advance-

ment in religious liberty and toleration since the days of the Sadducees in Jerusalem, and the greedy, hypocritical silversmiths at Ephesus, who made a living out of the superstitious worshipers of a pagan goddess. But have we not the right to look for some advancement? May we not reasonably suppose that twentieth century Christians should be more tolerant, more Christ-like in their conduct among their fellowmen than were the ancients in their ignorance?

Protestants, especially, should be tolerant because they claim the liberty to think for themselves and to preach and practice what they believe. They should remember that religion is never served by violence, and that persecution always is contrary to the spirit of Christianity. Persecutors are always wrong, no matter how orthodox they are, and they have no part in the government of the kingdom of God. Violence and compulsion are the fundamental principles of the reign of the adversary of the Son of God; His gospel is the law of liberty. Love is the basic principle of His government.

Some think that because they do not imprison, exile, and kill the servants of the Almighty, as Nero and some of his successors did, they are not persecutors. But those who, in print or speech, in newspapers or in pulpits, on street corners or elsewhere, slander and vilify the "Mormon" elders, and by their false stories and misrepresentation of their doctrines and teachings cause men and women to hate them without cause, are persecutors, just as bad as the worst of the Roman emperors were, who delighted in torture and blood. To attack a man and assassinate his good name and character is also murder, and to caricature his faith and misrepresent his motives, is to apply torture, metaphorically speaking, though of a different kind from that which obtained in the dungeons of the "holy" Inquisition. Well may we, therefore, exclaim, "Shame upon all persecutors, but double shame upon all Protestant intolerance!"

J. M. S.

A NEW PAMPHLET.

"AUTHENTICITY OF THE BOOK OF MORMON," is the title of a pamphlet, by Elder J. M. Sjödahl, just issued at the *Millennial Star* office. It deals with that subject from many different points of view. It shows that the testimony of the witnesses is of such a nature that it must be accepted by any impartial court; that the Spaulding Story is a myth; and that internal evidence, furnished by the literary style and by peculiar words and phrases, proves the truth of the claims made for the volume. It shows that prophecies in the Book of Mormon, and Bible prophecies concerning it, have been literally fulfilled; that the testimony of antiquity is in favor of it, and that the moral and spiritual evidence proves

it to be a *good* book, from which the inference is natural that a pretender is not its author, since a tree can always be judged by its fruit. It is a pamphlet which can be placed in the hands of inquirers, and especially those who are familiar with Scripture evidence, for it will draw their attention to the important fact that the authenticity of the Book of Mormon is established by the same class of evidence as that upon which they rest their acceptance of the Scriptures as the word of God, and that, in addition, there is the unimpeachable testimony of the witnesses.

We trust the elders and saints will do what they can to circulate this tract. And in order to enable them to do so, it is offered at cost—4s. per hundred. It is more than a pamphlet. It is a booklet, consisting of twenty-four pages, of the same size as the *Star*, and enclosed in a neat paper cover.

AN AIR RAID.

"LAST night was *the* night." This is how a correspondent of the *Star* expresses himself on the Zeppelin air raid, reported by the Press Bureau, which took place on Wednesday, September 8th, over eastern counties and the London district, with a grand total, as reported, of 106 casualties, of which 20 were fatal.

Our correspondent says:

"We were aroused from our first peaceful sleep by such a clatter and shouting. 'It sounds like a fire,' I said. To my exclamation came the reply, as the boys rushed by, 'It is a Zeppelin raid!' and, sure enough, right in front of us, so that it was plainly seen from our bedroom window, as though we were sitting in a picture palace, on the curtain of heaven, in full view, as if projected from a powerful cinematograph in a brilliant circle, furnished by powerful search-lights, was a gigantic Zeppelin gliding smoothly along like an ocean liner, while, all around her, were exploding shrapnels, fired at her by aircraft guns. Projectiles came so close to her that, at times, it seemed she must have been hit, while in her wake the heavens were all aglow with reflections of fires that had been started by bombs. The explosion of bombs and reports of the aircraft guns made us feel that we were indeed in the midst of the war for quite a time. The Zeppelin seemed undecided just what to do, as if she was in trouble, but, as some fleecy clouds came towards her, she slightly tilted and ascended above them, and was lost to the search-light.

"It was a most awe-inspiring sight, and many offered up a prayer. Some of the saints came to our place for safety. All here was calm, and there was no expressions of fear."

The Latter-day Saints gratefully acknowledge the hand of the Lord in the preservation of their lives and property, so far, from the destruction that is scattered by aircraft. They pray that by their faith and good works, whether in life or death, they may glorify Him who is "able to save them to the uttermost that come unto God by Him."

J. M. S.

MINUTES OF THE IRISH CONFERENCE.

THE Irish semi-annual conference was held at 15a Wicklow Street, Dublin, Sunday, September 5th, 1915. There were in attendance: President Hyrum M. Smith of the European mission, his wife, Sister Ida B. Smith, president of the Relief Society of the European mission; Brother T. J. Ditty, Sisters Lamb, Perry, and Kingsberry of the Belfast branch; President A. L. Hanks and three traveling elders of the Irish conference.

The hall was very prettily decorated, and we owe our thanks to Sister B. R. Birchall, who kindly furnished the flowers.

The morning session commenced at 11 a.m., by singing, "Come, come, ye saints." Prayer by Brother William Youkstetter. Singing, "Rev'rently and meekly now."

Sacrament was administered by Brother Fred. Baker and Elder J. Leo Seely. During the passing of the sacrament the organist played a selection.

President A. L. Hanks made a few remarks, and welcomed all to the meetings. He spoke from the parable of our Savior, in which He likens the gospel to a woman putting some leaven in three measures of meal, till the whole becomes leavened; showed how the sects are gradually changing their ideas concerning the various principles of the gospel, and that the truth is gradually taking the place of error.

The Intermediate department of the Sunday school then gave a short review of their work. A chorus was sung by five of the children. Brother William Horlacher gave a short review of the lessons taken up the last six months. Credit is due him for the way in which he handled his subject. Brother Hermon Horlacher then repeated the Articles of Faith. Another song was sung by the five children.

Sister Ida B. Smith then spoke to the children and explained to them some of the great things our Savior taught. She spoke of the value of telling the truth, and being obedient to parents.

Brother B. R. Birchall then addressed the congregation. He said he wished to thank his heavenly Father for being permitted to meet again in conference. He spoke extensively to the children, and explained what we should fill our body, mind, and spirit with.

Singing, "Redeemer of Israel." Benediction by Elder J. Leo Seely.

The afternoon session commenced at 3 p.m. with singing, "Beautiful Zion built above." Prayer was offered by Brother B. R. Birchall. Singing, "Now let us rejoice."

Marie Spidel Youkstetter was confirmed a member of the Church of Jesus Christ of Latter-day Saints by President Hyrum M. Smith.

Elder Harold J. Bishop then presented the general authorities of the Church, which were all unanimously sustained. Elder

Bishop was then called upon to address the assembly. He showed that the Lord has laid down one plan of salvation to exalt and save mankind, and that we must all accept the same principles if we want to gain salvation. Christ said, "Except a man be born again, he cannot see the kingdom of God." He said, life can only come from life, and made mention of the mineral kingdom, plant kingdom, animal kingdom, and spiritual kingdom. Scientists, he said, have proved that before any of these kingdoms can enter a higher kingdom, the higher kingdom must reach down into the lower kingdom and bring it up, transformed, into the higher kingdom. Professor Drummond says the law of biogenesis is just as true in the spiritual, as in the natural world; therefore, before man can enter the kingdom of heaven he must be born into that kingdom, just as the mineral has to be born into the plant kingdom to enter it.

Sister Ida B. Smith then spoke to the congregation. She explained what the Relief Society was organized for, and what the organization was doing for the poor and needy; also referred to the fact that the Relief Society was the second largest woman's association in the world.

President Hyrum M. Smith took up the remaining time. He was glad, he said, to have the privilege of meeting the saints of the Dublin branch. He said we cannot make a person know the truth, but we can teach it to him and give forth irrefragable evidence that Joseph Smith was a prophet of God; that by seeking the Lord in humility, we may get a testimony of the gospel; that we must confess our sins to God and not to a priest; that we must obey the ordinances and be born of the water and of the Spirit; that children come into the world pure and sinless, and that they are alive in Christ and need no baptism, until they know laws and can sin; then they must be born again and go on through life with the aid of the Holy Ghost, and try to sin no more. The gospel of Christ, he said, is a plain gospel, and man can understand it, if he will obey the truth. The Latter-day Saints are increasing, while other churches are decreasing, and the Church will yet be the greatest organization in the world.

Singing, "Do not forsake me, Lord." Benediction by Brother Fred. Baker.

The evening session commenced at 7 p.m. with singing, "High on the mountain top." Prayer by Brother Joseph F. Smith. Singing, "Our mountain home so dear."

Elder F. W. Munns was the first speaker. He said it always gives him great pleasure to bear testimony to the truth of the gospel; that our Savior established the Church upon the earth, and the people lived the gospel for a short time; but eventually antichrists arose and caused great dissensions amongst the people, until the Church became so corrupt that there was no form of true Christianity left, and the apostasy became complete. He told how

the gospel was restored to the earth through the instrumentality of the Prophet Joseph Smith.

Brother Benjamin R. Birchall, wife, and daughter, rendered a trio.

Elder J. Leo Seely was the next speaker. He said he always received strength through meeting in conference, and anxiously looked forward to the same. He explained what the Book of Mormon is, and told about the history of the peoples that are mentioned in the book, and bore a strong testimony to its authenticity.

President A. L. Hanks sang a solo.

Brother B. R. Birchall was the next speaker. He briefly made mention of why the saints of the world went to America, and then related the case of a man going to Utah to convert the "Mormons," and his experiences amongst the "Mormons," until he finally became convinced that "Mormonism" was true. Then he resigned his position as a minister of the Methodist church, and joined the Church of Jesus Christ of Latter-day Saints, and later on this same young man went on a mission to England, and is at the present time standing before you. "I am the man," he said. He bore a powerful testimony to the truth of the gospel.

President A. L. Hanks, Elder F. W. Munns, Sisters Mary Mogerly, and Nellie Yonkstetter rendered a quartette.

President Hyrum M. Smith took up the remaining time. He said all truth comes from God, and all truth is accepted by the Latter-day Saints. He mentioned the falling away from the truth in the early days, and the restoration of the gospel in our dispensation through revelation and the visitation of heavenly messengers. The world, he said, denies our claims, on the ground that no more revelation is given in this day, and referred to the vision of John of another angel coming to the earth to restore the gospel. He showed that revelation must come later than John, or else John's statement is not true. It is the so-called ministers of to-day who brand the "Mormons" as wicked and immoral people. He read some statements of prominent men on the conditions found amongst our people, which showed that the things said by our opponents are untrue. He said the people are gradually abandoning their false impressions concerning us, as can be seen by comparing what took place at the fair held in 1893 at Chicago, and the one being held now at San Francisco. At the former we were denied to be represented at the congress of religions; at the latter we were sent a special invitation to come and give the philosophy of "Mormonism." He showed that "Mormonism" did not spring from Catholicism, nor from Protestantism, but that it came direct from heaven, as it did in the days of Christ.

Singing, "Guide us, O Thou great Jehovah." Benediction by Brother Charles Horlacher.

On Monday night, September 6th, 1915, a Priesthood and Relief

Society meeting was held, at which many valuable instructions were given.

HAROLD J. BISHOP, Clerk of Conference.

RELIEF SOCIETY CONFERENCE APPOINTMENTS.

Norwich	Tuesday, September	21, 1915.
London	Wednesday, ,,	22, ,,
Scottish	Tuesday, ,,	28, ,,
Newcastle	Wednesday, ,,	29, ,,
Hull	Thursday, ,,	30, ,,
Manchester	Tuesday, October	12, ,,
Sheffield	Wednesday, ,,	13, ,,
Nottingham...	Thursday, ,,	14, ,,
Leeds	Saturday, ,,	16, ,,
Birmingham	Saturday, ,,	23, ,,
Liverpool	Saturday, ,,	30, ,,

It is desired that the conference presidents and elders will confer with the presidents of the Relief Societies, and by united effort make the necessary arrangements for the holding of the meetings on the dates set. The meetings will be held in the evening, at an hour determined by the officers, so that all of the sisters and such friends as care to attend may be present. A program of reports, instrumental and vocal music, etc., should be prepared.

IDA B. SMITH.

DIED.

LEABURY.—At Barnsley (Sheffield conference), August 24th, 1915, Violet Robinson Leabury. Deceased was born at Gawber, near Barnsley, January 4th, 1915, and was blessed by Elder Joseph O. Stone, April 4th, 1915.

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EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.